













## POETRY.

From the N. Y. Daily Tribune.  
REVELATIONS OF THE DIVINE.

BY THOMAS H. HARRIS.

Not in the thunder-peak that shakes the Heaven;  
Not in the shoutings of the mighty sea;  
Not where the fire-waves roll from mountains risen;  
Not where the desolating whirlwinds flee;  
Not in the seasons with their changeable glories;  
Not in the crash of elemental wars;  
Not where the crystal streamlets chime their stories;  
Not in the glow of moon and stars;  
Nor there alone resounds the hymn eternal,  
Struck by the silence from Almighty's wings;  
Nor there alone ring forth the truths eternal,  
Breathed by the spirit of the King of kings!

Though Nature is a robe, of lightnings woven,  
Most beautiful and radiant to see,  
And registers in each progressive motion,  
The beatings of the Heart of Deity;  
Yet in its glow His loftiest revelations,  
Of will and essence have been never made;  
His voice that thrills and cheers the listening nations,  
Comes out with blazonry of sense arrayed:  
It ripples, veiled in everlasting splendor,  
Through veins where Deity hath ever ran,  
And leaping forth, majestic, grand and tender,  
From child-like lips and Heaven-bright Soul of Man!

Not they who arrogate the name 'Reformer,'  
Yet light Heaven's altar with unhalloved fire;  
Not they who stand like saints at every corner,  
Making their bosoms hearth in white attire;  
Not they who, thrall'd by sense, voluptuous breathe,  
Call from the lyre as pours melodious wine;  
Not they whose lips are curl'd with serpent wreath-  
ings,  
Who fetter with a creed the love Divine;  
Not they who follow in the train of fashion,  
Or cringe to gain the popular applause;  
Not they enslaved by Luxury or Passion,  
May teach mankind the universal laws.

They who have borne the Cross, the scorn, the sor-  
row,  
Enduring all things with forgiving love;  
They who would laugh from scrolls of falsehood bor-  
row,  
Waiting the revelation from above;  
They who have faltered not when friend grew foe-  
man,  
But trod through martyr-flames their noble way;  
They who have wavered not when rose-lipped Wo-  
man

Would lead them with her blandishments astray;  
They who have ministered at truth's pure altar,  
And in the perfect ways of virtue trod,  
They breathe in tones that may not change or falter,  
To Man the burning oracles of God.

God speaketh in the lives of truth and beauty;  
God speaketh in their glowing words of fire;  
God speaketh in their acts of love and duty,  
And noisier charities that never tire—  
And hallowed round with everlasting lustre,  
They shine, transfused in the might of soul;  
And thronging generations round them cluster,  
To hear the music from their spirits roll.  
For them Earth smiles more joyfully and fairer;  
Each word of Truth and Love lives on for aye;  
Each heart-beat of their life to Man brings nearer  
The glorious morning of the perfect Day!

## FROM THE CHRISTIAN CITIZEN.

## THE WARRIOR'S RETURN.

The banner and bugle are coming this way,  
The warrior from battle retires to-day;  
The cannon is waking its echoes about—  
The delicate girls to his triumph come out!  
Go pull up the moss-tuft to carpet the street,  
And wreath up the laurel to toss at his feet;  
Let beauty look on him from hamlet and town,  
And smile at the hero who has won his renown;  
Ask not for the story—what do you wish to gain?  
Leave tears to the dim eyes that watch for the slain;  
To the widow-maid bride who is tearing her hair,  
And shrieking aloud in her first young despair;  
To the sister who kneels all night on the ground,  
Whom hope hath left mad by the red raping wound;  
Leave sighs to the wounded whose cry goes up,  
In vain for the draught of the cool healing cup;  
Who only is found in the horrible hour,  
By the raven that waits to tear and devour;  
But gaze at the star on the cavalier's breast,  
The foam-white feather that floats on his crest,  
The sheen of his sword, and the flash of his eye,  
And wave your white hands as his steed dashes by;  
That noble creature! say, honor him too;  
Full bravely he stood when the war-lightning flew;  
He laughed 'mong the trumpets, the shriek and the shout,  
Where 'life like the tempest-blow candle' went out;  
We may look at the gorgeous trappings that deck  
His like prancing limbs, and his haughty curved neck;  
But remember ye how in blood boiling heat,  
He trod out the life that lay under his feet,  
But to the man of the daring hand,  
And worship the glance of his glorious eye;  
And pray on the morrow for meekness' reward,  
The kingdom of peace, and the reign of the Lord!

## LIVE TO DO GOOD.

BY GEORGE W. BETHUNE.

Live to do good; but not with thought to win  
From man reward of any kindness done;  
Remember him who died on cross for sin,  
The merciful, the meek, the rejected One;  
When his was slain, for crime of doing good,  
Canst thou expect return of gratitude?  
Do good to all; but, while thou servest best,  
And at thy greatest cost, nerve thee to bear,  
When thine own heart with anguish is oppress'd,  
The cruel taunt, the cold aversion, aye,  
From lips which thou hast taught in hope to pray,  
And eyes whose sorrow thou hast wiped away—  
Still do thou good; but, for his holy sake,  
Who died for thee, fixing thy purpose ever  
High as his throne, no wrath of man can shake;  
So shall his own thy generous endeavor,  
And take thee to his conqueror's glory up,  
When thou hast shared the Savior's bitter cup.

## A TRANQUIL LIFE.

Let him stand whoever will  
On promotion's slippery sill;  
Me, let quiet satisfy,  
Sweeter for obscurity,  
Finding every real pleasure  
In a bland and blessed leisure.  
By the world of men unknown,  
Let my life flow silent on;  
So, when all its days are passed,  
Each more tranquil than the last,  
Let me fill an old man's grave,  
No man's master, no man's slave!  
Heaviest on him doth lie  
The burden of mortality,  
Who, known to all the world beside,  
A stranger to himself hath died.

## REFORMATORY.

HOSTILITY OF FRIENDS IN PROVI-  
DENCE TO REFORM MOVEMENTS.

FRIEND GARRISON'S EDITORIAL IN THE  
LIBERATOR.

Believing that the cause of truth requires a plain  
and candid statement of the proceedings of Friends  
in relation to the meeting in this vicinity, I submit  
the following for publication in the Liberator.

There has been a small meeting held in this place,  
for many years past, consisting of members of Pro-  
vidence Monthly Meeting resident here, and other  
persons. For the two years that I have resided here,  
I have attended the meetings on first days, and have  
occasionally made a few remarks in them, endeavor-  
ing to present to the minds of those assembled the  
necessity of living out, in practical life, the prin-  
ciples and precepts of Christianity, and I have reason to  
believe, to the acceptance of those here who attended  
the meetings. And although I had, for conscientious  
reasons, felt it my duty to withdraw as a member from  
the Society, yet I felt willing to meet with Friends  
in their public assemblies, on the broad principles of  
Christian fellowship. For about six months past,  
there has been a large standing committee of Friends  
not resident here, appointed by the Monthly Meet-  
ing, to attend this meeting, one or more of whom  
were expected to be present every first day. At the  
meeting on the 26th October, I remarked as follows:

The true and living disciples of Jesus Christ are at  
the present day, as they were in former times, 'the salt  
of the earth,' and 'the light of the world.' And the  
tests of discipleship remain the same now as they  
were then. Said Christ, 'Ye are my friends, if ye do  
whatsoever I command you.'—All things whatsoever  
ye would that man should do unto you, do ye even so  
unto them.'—By their fruits shall ye know them:—  
do they not gather grapes of thorns, nor figs of  
thistles?—He that doth the will of my Father that  
is in heaven, the same is my mother, my sister, and  
brother.'—By this shall all men know that ye are my  
disciples, if ye have love one unto another.' And in  
that impressive figure of the final judgment, in which  
Jesus Christ represents the whole human family as  
assembled before him in two classes, the one on the  
right hand and the other on the left, Himself present-  
ing the poor and needy, the sick, the imprisoned,  
the oppressed—suffering children of the common Fa-  
ther of all—to those on his right hand he addressed  
this remarkable language: 'Come, ye blessed of my  
Father, inherit the kingdom prepared for you from  
the foundation of the world; for I was an hungred, and  
ye gave me meat, I was thirsty, and ye gave me drink,  
I was naked, and ye clothed me, I was a stranger, and  
ye took me in, sick and in prison, and ye visited me.  
Inasmuch as ye did it unto one of the least of these,  
my brethren, ye did it unto me.' Here I was inter-  
rupted by Wm. Jenkins, who said to me, 'John, thou  
art not a member of our Society—please to sit down—thou art disturbing our meeting.' To which  
I replied, that in a Christian assembly, I did not  
recognize the authority of one individual, or more  
than one, to require a brother to be silent when  
he felt it his duty to speak. William renewed his  
request that I would take my seat, of which I took  
no further notice, and proceeded to say, that I had  
been pained and grieved at heart, in view of the ap-  
athy and indifference manifested by the great body of  
professing Christians to the support and maintenance  
of some of the most important precepts and require-  
ments of Christianity. And one of the most palpable  
evidences of this want of concern is the fact, that in  
our country, which claims to be the first among  
the nations of the earth, on account of its Christian  
and free institutions, every sixth man, woman and  
child, within our wide-spread borders, is a slave,  
claimed as the property of his fellow-man, bought  
and sold in the market as are cattle and merchan-  
dise, all of them continually exposed to the extremest  
of human sufferings, and many of them actually en-  
dured them all the time; and to say that the mil-  
lions of professing Christians in this land are faithful  
and true to their religious profession, while this great  
wickedness exists in our midst, is to stigmatize  
Christianity, and hold it up to the reproach of the  
world. I do desire that each one of us now present  
may earnestly inquire whether we are doing all that  
the Spirit of Jesus Christ, inwardly revealed in our  
hearts, and outwardly manifested to our understand-  
ings, requires of us to do, to induce the slavehold-  
ers of our country to 'undo their heavy burdens, and  
let the oppressed go free.'

After the meeting had sat in silence for some time,  
Darius P. Lawton remarked, that he 'esteemed it a  
great favor that all persons were permitted to think  
for themselves—that it was out of the power of man  
to suppress thought, and that he saw no impropriety  
in every one having the liberty of expressing their  
minds.' Near the close of the meeting, Olney  
Thompson stated in substance, that Darius P. Law-  
ton and myself had gone out from among Friends, in  
principle and practice, and that after much honest  
though ineffectual labor, they were under the neces-  
sity of testifying against us, that the Society might  
not suffer reproach, and that notwithstanding this,  
we had continued to burden Friends with our com-  
munications, which he considered very reprehensible  
conduct for persons of good breeding, living in a land  
of religious toleration, where all had the liberty to  
meet and enjoy their own views, unmolested. On  
his taking his seat, I rose, intending to make an ex-  
planation, showing the true character of our position,  
but as soon as I had commenced speaking, they  
broke up the meeting, thus preventing my being heard.

The Monthly Meeting was held in Providence on  
the following 4th day, and I have been informed con-  
cluded to suspend our meeting for the present. On  
the first day following, soon after the meeting had  
assembled, I took the opportunity to explain my views  
of a Christian assembly, and to justify the course I  
had seen it my duty to pursue, but not without much  
interruption, being repeatedly requested to take my  
seat by John Meader, and also by Thomas Harkness  
and Gilbert Congdon, and was finally prevented from  
saying all I intended to say by John Meader, who  
commenced speaking while I was standing, of the  
matter which I had introduced, and continued a dis-  
course near the close of the meeting; and just  
before the meeting closed, he announced, on his own  
individual responsibility, and without assigning any  
reason, or giving any authority, that the meeting at  
this place would be discontinued for the present.

To such extremes as these are Friends reduced in  
attempting to sustain themselves in a wrong and  
wicked position. If the words I have expressed in  
our meetings had been uttered by one in unity with  
the body, and having no sympathy with the reform  
movements of the day, there would have been no ob-  
jection to them. But Friends have become so re-  
markably self-conceited, and so exceedingly sensitive  
to the opinions entertained of them by others, that  
they cannot bear to have their standing called in  
question in the slightest degree. But I believe it is  
true that there is not a body of professing Christians  
in this country, that cherishes a more bitter feeling of  
opposition to reform movements in general, and that  
of anti-slavery in particular, than do the leading  
members of the Society of Friends in Providence. I  
say this with no unkind feeling toward any individ-  
ual, but from a belief that a faithful remonstrance  
against their proceedings will be one of the means  
most likely to bring them to a realizing sense of the  
position they occupy, or at least to cripple, in some  
measure, their power of influencing others to a wrong  
course.

Thine, in the cause of truth,  
JOHN L. CLARKE.  
North Scituate, (R. I.) 7th mo. 11th, 1845.

[If the statements made in the above commu-  
nication be in any respect erroneous—though we pre-  
sume they are correct—the columns of the Liberator  
are open to a rejoinder.]—Ed. Lib.

WE take another extract from the English pam-  
phlet with this pertinent title, alluded to in our last:

Since then, the New Testament is entirely silent  
upon the mode of observing the Sabbath, and the  
inferences from the silence of the New Testament  
Sabatarians (a word and designation indicative of  
their deviation from the principles and doctrines  
of Christianity) derive their arguments in favor  
of total repose and the cessation of all labor on  
the Sunday? Clearly not from the New Testa-  
ment. In the New Testament there is no mention  
whatever of the institution which Sabatarians  
claim to be the Sabbath, and which they ascribe to  
the Jews only. They only learn that Christ and his  
apostles were Sabbath breakers, and that our Divine  
Redeemer earned the hatred of the Jews from his  
neglect of the strict law of the Sabbath. Whence  
do they derive their arguments? From the Old Testa-  
ment. They abandon the Scriptures of the Chris-  
tians, and retrograde to the Scriptures of the Jews.  
They appeal to the law of Moses. They cannot  
make that appeal without bringing back the whole  
of the ceremonial law, without engraving Judaism  
upon Christianity, and making all Christendom one  
great Jew. But while making this appeal, do they  
observe the law? No. They infringe it in every  
particular without the slightest scruple. That law,  
then, is either imperative, or it is not. If it be im-  
perative, they break it. If it be not imperative, why  
do they appeal to it? If it be of obligation, their  
reference to it is of no avail in this argument. But,  
though they would not impose upon us the whole  
weight and yoke of the ceremonial law, yet there is  
a portion, they tell us, to which we must submit,  
a small portion, the same as binding on the Christian  
as on the Jew. This portion is the Decalogue.  
It contains the moral law, a law which is as  
binding on all persons and on all times, and em-  
braces in its comprehensive obligation the whole  
world, the race of men in every age. Now by the  
fourth commandment a Sabbath is made a portion  
of this universal moral law, which is of permanent  
obligation, and therefore, a Christian is as much  
bound to keep a Sabbath as was the Jew.

In this argument is included the whole reasoning  
of the Sabatarians. If I expose its utter want of  
logical solidity and truth, the whole web of their  
flimsy argumentation is entirely demolished, and  
therefore, to expose it to the test of a rigid logical  
scrutiny.

In the first place, let us suppose their argument  
to be correct, that the Sabbath is a portion of the  
universal moral law. The first question that is pre-  
sented itself, do they observe it? The fact is no-  
torious that they do not. How then do they  
observe it? Every clear thinker knows that the  
commandment of the Sabbath is broken by the use  
of the language of the Scripture. Observe the evasive  
argument, the sneaking dexterity, the shuffling per-  
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